M1711
Saturday, November 8, 1969
BARN
Lunch/Coffee

[redacted]
Must Remain in
Transcription Room

MR. NYLAND: I hope you have--I don't mind that I interrupt a little bit because if we start at twelve-thirty, I think one o'clock is time enough for everybody to have eaten. The reason we talk a little is to remind you. The reason we play a little bit is to put you in a good state. Otherwise, I wouldn't do it. Otherwise, like in during the week-time when there is a lunch here, it is also between twelve-thirty and one. At one o'clock it should be over. Lunch is only to fortify yourself. Lunch is not to talk. It is not a means of seeing each other and then having a good powwow. You come, as it were, as a business affair, to take care of your body, and have some lunch to eat ~~and to have~~ in some congenial company. I would like to make that a rule so that it's understood, so that I don't fume and fuss when I sit over there and I still think that perhaps they're still having a little lunch and a nice good chat, chatter, and tête-a-tête. I also think that these lunches that we have here on Saturday and Sunday, particularly when we are interested in doing as much as possible what we have to do before the winter comes---there is still an enormous quantity of work that has to be attended to - I don't want to have dilly-dallying or delays. Naturally I don't want too much talk. I don't think it is right. We are not interested in the talk, then and only at your own time, if you want to make your own time. And that can be, I would say, from eleven o'clock at night on until the middle of the morning if you like. But not here. This is a different place. There is still too much visiting.

Attend to your business. That's what you come for and the business is with yourself and you use whatever you have to do - again for yourself. And you work ~~(Work?)~~ together, also, for yourself. And eliminate as much as you can of talking. I've given tasks every onee in awhile as you probably remember, of not talking for an hour, or half an hour. Strictly adhere to it. Then only what is necessary for the work you are engaged in. And then by counter--counterpart or as a contrast, then half an hour in which you talk, talk, talk all you wish. Also an unusual performance for many people. I think gradually when you grow up now in this Work and gradually you become more responsible, you have to set certain

tasks for yourself. You should become less and less dependent on having been told. And as a matter of fact, you know, you never should say: "we have been told this and that." Every once in awhile such a remark comes up in a discussion of a meeting when I'm not there. "We have been told." I think it's utter nonsense. You tell yourself. That is, you read or you hear, or whatever it is that you digest. And then on the basis of that you know what you have to do and it is you who does it, not because someone else happened to tell you.

We talked about quotations. When you talk about Work, use your own words ~~and~~ as much as you can. What is involved in this is the building of something within yourself. Many thoughts go on in your mind and they ~~you~~ are conflicting and it prevents you, AND ~~But~~ the thought has to come out of your mind. It means that that what is the thought takes on a form and is a shape. This is meant by the tangent of the circle. Within the circle it's nice happy little family talking and talking and everything that they want to do, sometimes getting into each other's hair. But whatever it is, nothing comes really out of it that is even practical. Until something takes shape that you want to do and then the tangent becomes your physical application of the thought. That is how you keep on going, because when that tangent has worked out, you go back to your mind, as it were, for further orders. What takes place many times with this kind of a thing if ~~(the)(your)~~ mind is like a circle. ~~It is~~ It also could be compared to an ordinary electric motor that has a dead point. You know what is meant by that: the current goes through but it doesn't turn because there's a short-cut in some way or other. And it can blow out a fuse even, or burn the motor up. That's the condition very many times of the mind that it gets stuck. And then you need either change of conditions or an outside influence to tell you. When you're by yourself, you have to change conditions. When there is someone else, they can help you then by their example or perhaps even by a reminder.

When one Works in this kind of a place at the present time, I would like of course - and I've said that so often - more responsibility for that what is taking place now. And in a general way that all of us can carry all the activities in which we are now busy, and which all have to be brought up to a point that it could become self-sustaining. It is different with different activities and each activity will require a very special -

you might even call it a period of preparation, particularly since we have had rather bad experiences with some of the activities that we tried. And we're still living, many times under that influence which had to be washed away, or it has to be effaced in some way or other by the appearance of something that has more life and is better. You know the difficulties we had with the Sound Workshop. You also know the difficulties we had with the Railroad Store. Those are only two examples that are quite glaring and everybody knows the rest. We started ~~with~~ a little bit more on an even ground from the beginning and perhaps we profited by what we had experienced. But there is not, I feel, as yet enough solidarity among us to help. For instance, Christmas is coming. Are you patronizing the Railroad Store? Are you actually seeing what they have been doing? That there is now an inventory that can be sold? Do you tell your friends? Do you drag them in? Do you spend your money in some way or another in another store instead of this? The activities that they are trying to do are quite honest. They have a hell-of-a time doing it because both Lily and Joann are not business women and of course they have to be helped for some time until that what they is then growing can continue to grow. And of course you may have all kind of ideas and you may also have all kind of opinions. And perhaps a criticism. It doesn't do any good if you keep it to yourself. If you think that the stores in general or what we are trying to do is not right and you have ideas of your own which might be utilized, then come out with it. Ideas for the Bookstore. What will you do? Ideas for the Bakery. What are you thinking about when you don't belong there? Are you considering it? Criticism of the garage. Do you know what it means to fix a car? You know I've told Eddie to refuse to take further cars in until we get clear it up the mess, until there is a decent place even to work in. Are you considering all such activities of other people as if it is your own activity. And if it is your own, do you have a conscience that would apply to yourself as well as to someone esle? Or your relationship with anyone?

These are the kind of things I believe you don't consider enough. And it is really high time that you start to live in accordance with a few rules that we try to set up and that, honestly with that certain things ought to be done. ~~What~~ When I said a little while ago about the dogs at the guest house, it was emphasized very strongly that that is what I wanted. And there was no question about it, that I want it. Then of course there is a long dis-

cussion and there are some attempts. I know that. And I do not know if the attempts are going to work. But - will you forget after ten days the training period of the dogs, which is certainly longer than two days? What is there that people consider regarding their dog, if we want it? Are they helping enough? People who will set up the nursery, - have you thought of it? I mentioned it last night - setting up of the little workshop that we want downstairs to make toys? Colorful toys for children. Each person must have some ideas about it. Suggestions for the Bookstore - I do not know. Neal sent a little list around with quotations from different people, Lao Tzu, I Ching, whatever it may have been, Meister Eckhart, and then when I looked through it I said 'where is Gurdjieff?' No quotation from Gurdjieff. What's the matter? Are we ashamed? Isn't Gurdjieff someone? One of the remarkable men who certainly can be placed next to Meister Eckhart, or any one of those who were quoted. And is that to show that that bookstore, as it were, belongs to us as an activity of the Barn? I don't understand it. What are we afraid of? Gurdjieff was not a Communist. And he was not a criminal. And he was not a person to shy away from, even if some people might have had an impression every once in awhile and then say that he was a rascal or that he was a charlatan. I think by this time you have to know. And then when you know about ALL AND EVERYTHING, what's the matter by quoting it so that your name even can be assigned--signed--to that kind of a statement? Are you willing to stand up for your spiritual life? And the guidance that you have and that you receive from Gurdjieff? Because it is a little dishonest if you are too fearful. It is not right. It can remain simple. Nobody can object to that. The truth in most cases, is simple and you don't have to make it complicated and hide behind a lot of other kind of quotations which are not worth a damn either. The only value you get out of any kind of a quotation is to find out for yourself. So even then, a quotation from ALL AND EVERYTHING is perhaps on the same kind of a basis as any other, but at least it belongs in some way or other that you show - this is my interest.

The interest that you have in work must show in the activities you are engaged in. It must show in you, as you are as a human being. It has to be a requirement that if I profess that I am on the road to consciousness, that at least every once in a while I show that I have something that may be a little different from the rest. But if you continue

to behave exactly the same way and fly off the handle when we feel like it or get angry, or get dismayed by a whole lot of little bits of nonsense, (~~and~~ or that if) we fall into similar trap s as everything else before, before we ever knew anything about Objectivity, something is wrong with us.

So this is just a little reminder. All the activities have to be helped and supported. Every person should try as much as they can to take care of that for themselves and to live with--together ~~in~~ in an aim.

I hope today we have ~~starting~~- started by taking--keeping track of all the tools. I hope Ernie will take care of that, but I would like Jim Fosso to do that. The tools as they are given out from the Barn here for whatever activities have to be returned the same day. And it has to be checked in so that whatever was taken out the person who took it is responsible. I will ask JiM Fosso to do that and undertake it. It's not an easy job, and it is sometimes quite--quite difficult to continue with it. And it's not very nice every once in a while when you have to tell a person he has to go back for the shovel that he has forgotten. Strictness, strictness with your own conscience. Strictness in what you think is really right. As if you actually consider all things and then choose that what is the best, regardless of what you sometimes feel like. If one wants to grow up, if you want to give an example to children, if you feel that there is that kind of an atmosphere in the Barn and it is worthwhile, then behave. And become flexible, so that you even can show people that you're really quite different. At times even that you can act. And that although people might expect you to be--to behave like an ogre that then you enter into the store like a lamb.

Find out for yourself in what way you could change. And check it with other people. In that way, Work starts. The consideration of your inner life being able to be expressed in outside forms. And your behavior is still that what is the nearest to you. When it comes from your heart, it's already better. If it should ever come from your Magnetic Center, you would have the solution to your life.

I play a little bit, not very much, so you don't have to be detained too long. And right

after - go to work until five-thirty, then we'll have some coffee downstairs and then we can talk about Work. This afternoon it is ~~first~~ just physical work, not too much discussion. Try to adhere to that and really give yourself a task ~~(test?)~~ A good afternoon.

COFFEE

MR.NYLAND: How many minutes before you turn it over?

Voice? About 25-30 minutes.

45 ...

...speak ten minutes?...

15

30 minutes.

MR NYLAND: This being a -- a 90 - cassette, it means 45 minutes on each side and having used up a little bit at lunch so we'll continue now until the bitter end of this one if...

So what will we now -- and particular questions regarding yourself in Work today, if you can, if you made attempts. I hope you-- you remembered what I said at lunch - not to talk too much. I'm wondering if it was difficult for some of you. And that you caught yourslf perhaps every once in awhile. And ~~(then)~~ it was a task. I think we turn that light off, won't we, there in the back?

So what kind of questions? You have to excuse me if I don't see your arm because it was the other day, on Tuesday I think, that I neglected seeing some people. So if you want to speak, speak up.

Nicole: Mr Nyland.

MR NYLAND: Yes.

Nicole: It seems This last weekend it get harder for me to Work on myself while I am doing something. I--it takes a much longer time to collect myself and it seems I need to get away and to come back--I do that several times - and I don't feel it's right in the sense that I am - I should continue in my places and at the same time I don't go really anywhere. I'm still being very much identified and scattered around when I try to Work.

MR NYLAND: Do you understand why that might happen? In the first place, whenever anything

takes place on the Earth, including the creation of an 'I', it becomes subject to a certain law. Which means that it will, in this kind of a law, diminish constantly in intensity. That what is created it becomes subject to the law of gravitation, either physically or psychologically. It simply means that what then becomes attached to this law is gradually dragged down to a lower level. And because of that, a person wanting to Work now noticing that that is also, whatever he created, subject to that law, will find that his interest diminishes. That is one reason.

The other is that when one Works, one uncovers a great deal about oneself and gradually seeing more and more of one's own worth, sometimes one loses interest in wanting to continue because you don't want to see everything that you really are. It does not mean that the person who starts out with a wish and actually, sincerely wants to Work, he will have, at a certain time, a decision, where already a great deal of knowledge is then known to him and he doesn't want to add to it anymore because it is already difficult to di--to digest what he has received. And a third reason is that when I Work and I become familiar with really what is then routine of Work, or the attempt, that apparently that what I uncover more and more is a little bit more attached to myself. So that then by using the same amount of energy as represented by the original wish, I cannot do as much because it is much more difficult to dislocate, that is, to make free, that what is bound. There's no particular reason why one should worry about it. I think it goes up and down, surely in the beginning and gradually more and more down. If one doesn't do constantly, or ~~intensely~~ POSSIBLY intensely something that is then of necessity, required, to maintain it even on a regular level. That what takes place in a person is - he thinks in the beginning that all that what he accomplishes with the wish is a result of the wish only. And if the wish is limited to finding out what one really is, in the beginning it's not that pure. In the beginning it is so mixed with curiosity and a certain adventuressness and newness that the quantity of energy which is then available is really quite a quantity and I call it my wish. But after some time, the curiosity becomes satisfied and the adventure, showing certain conditions of the country that I then travel is not as interesting to me anymore. And also there might be certain obstacles in the way. So my energy total, with which I started, also is reduced. I say I wouldn't worry about it,

because the real wish, why I want to Work becomes also at the same time much more apparent. There is much more reason to Work when I uncover myself to certain things that I know are not, to use the word, becoming to me or really do not belong to the development of a man when he wants to grow up. So there is no difficulty about having a motivation. The difficulty is only that I don't want to attack it too much by hoping that that what I see perhaps can be solved in a different way. And that then I start to believe less and less in the necessity of objectivity and my mind helps me to tell me that perhaps it is not necessary to be objective, but that the mind as it is now, subjectively, can give a person also insight and self-knowledge. And this creates to some extent, a little conflict. When one experiences that and ~~(then?)~~ there is a definite going down or a lack of interest, one has to start each attempt over again. That is as soon as one discovers lack of interest even in an attempt, or in the quantity of attempts that one makes during the day, you have to start each time at the beginning. You have to wear out whatever there is as energy and when that wish is gone, stop Working. And again a little later you will have different ways of accumulating energy, you again will try. Only go as far as the amount of energy is, that is dependent on how much wish energy there is available. When it is finished, forget it. That way one builds it up. You will see.

Yah. like to ask you

Linda Newman: I'd a question, but -

MR. NYLAND: Yah.

Linda: ~~Mr. Nyland,~~ It's about last night...(squeaking doors) today...

MR. NYLAND: Are there any more back there now?

~~Voice? Linda: [illegible] me anymore. Nobody else at the present. Yah.~~

Voice? Linda: That's all.

MR. NYLAND: Huh?

Voice? Linda: Nobody else.

MR. NYLAND: Nobody else at the present Yah.

Linda: I was waiting for ... waiting for ... have been waiting for something

to come, actually represent my wish to Work and I had been assuming that I would be able to do something once the wish was strong enough. Last night in music I got a very strong feeling of wanting to be free and being very, very bound. And the mu- I, I got-- I, I wanted to wake up, or I thought I wanted to wake up and I just kept getting more identified with wanting to wake up and I -- it occurred to me afterwards that perhaps just because I have a wish it doesn't mean that I know what to do. I didn't know what to do. I, I didn't know what to do, it just got worse and worse. I couldn't Work. I don't...

MR. NYLAND: You remember, you remember, Linda, I told you not to Work.

Linda: I--um...

MR. NYLAND: (Laugh) That even if that wish is there and you follow it, you follow up on it, you'll find out. That is why I said don't make the attempt. You have to wait until there is much more motivation for it. And that what one is concerned with in ordinary life should be settled first at least to a certain extent. And then ~~g et~~ certain amount of energy as a wish and this time a real wish to Work is then available because less energy has to go for the maintenance of yourself in an unconscious state. You can afford to wait a little bit. But that one attempt makes an attempt or tries every once in a while trying to find out it is all right if it ~~fou~~ doesn't work. ~~out~~ All you have to do is not to get discouraged because it is in the nature of that particular state in which you are now.

Linda: You mean if I occasionally..um..make an attempt to Work...

MR. NYLAND: You can. But don't get discouraged.

Linda: Okay.

MR. NYLAND: The difficulty always is when one has a wish ~~when~~ and you try it, the frustration is sometimes very great. You can safeguard against it by not looking for any particular result. And then the wish even and the attempt for the creation of "I" becomes independent entirely from your life. And even to such an extent that you don't have to determine ~~ib~~ in advance of what should be a result. You

just then Work. And never mind if there is a result or not. The interest is then solely in making the attempt to wake up or to create an "I". And when that attempt has been fulfilled with whatever wish you have, that is all there is to it. Go slow. Don't force it now,

You have to speak because I see some movements but I don't know if it's an arm.

Steve L: Uh... How do you...how do get away from yourself?

MR. NYLAND: Why do you want to get away from yourself? You probably don't mean what you're saying. What do you want to -- what do you want to say?

Steve L.: A couple weeks ago-- well what I wa--mean what I mean, I wanted in order to get -- it seems like uh, when you have a weight on your head. You uh, it's necessary to project yourself somewhere.

MR. NYLAND: Uh. Well. What is your name?

Steve L.: Steve.

MR. NYLAND: (laugh) Yes, I thought I recognized that. But Steve, what are we talking about?

Steve L.: Uh...

MR. NYLAND: What is -- what is the heavy weight on your head? You think you have to carry it?

Steve: No.

MR. NYLAND: No. I don't think so either. But when you want to put it on your head of course it's going to be too heavy. How to get away from one's self is as if I don't like what I am, depends entirely then on how I can accept myself, what I am. Because if I could accept the condition in which I am, I'm free from myself. That is exactly the same as getting away from it. Try to understand that. If I accept the situation as it is, I have nothing to criticize. I don't even have to like it, Because the acceptance does not imply that I become emotionally involved in it one way or the other and I don't consider it either negative or positive from my standpoint. I accept it for what it is, I have no criticism. I have no desire to explain it away. I have not any desire even to associate in any way

by means of words of certain things that I already know because when I say 'I accept it' all that kind of reasoning is finished. So if I don't like the state in which I am, that what is needed is to have something that actually could receive the impressions of me and simply let it go at that.. Now if I put a heavy weight on my head, and then you might even say that I become aware of that fact, it's extremely difficult for me to accept myself as I am, ~~Be-~~ because the condition with a weight on my head is not very normal. So if I want to solve the problem, I have to try to become again and again as simple as I can be. And that that what I do as activity, or even the kinds of thoughts or feelings I have, should be reduced to a minimum for myself so that then in that kind of simplicity it would be easier for me to accept myself. And the simpler it is, the less I have reason to get away from myself. Reduce whatever it is that you are busy with at that point, leave it alone when there is this heavy pressure. Try to get away from it as it were. You let someone else carry the burden. You try to be clever about yourself that the heavy weight was put on there by someone else and that this someone else comes and asks you 'How about, Steve, - How is it? You say it's too heavy?' and then he says 'No,', You say 'You try it.'. You shift it over to the person who was originally responsible for it. And then you let him carry it because then you are free.

It depends entirely on how -- how much one can talk with one's self intelligently. Because intelligence has to be there, otherwise you keep on running around within your head and repeating the same thing. But when there is a possibility of - call it objectivity- of realizing that what you are, even if in the beginning you may describe it and you may not like it, already there is a possibility of some kind of a separation from that what you are, and you're not as much bound. All the time go back to simplicity in activity and, if you can, mostly physical and then gradually ~~in time~~ something will start to grow and which ~~gradually~~ in time you will be able to control.

Yah. I see something.

Kara Gealstone: Mr. Nyland. The music last night I was Listening and uh, I first had a very relaxed feeling but then I felt as though I ~~was in the (mood?)~~ were being moved without any effort on my part, just ever so slightly ~~(moving?)~~ in my head and shoulders and it would... became very lovely actually. And then I started to feel a certain amount of resistance because I was a little frightened. And uh, I then became very self-conscious. Then it... then it sort of stopped. And this happened several times.

MR. NYLAND: What stopped?

Kara: The relaxation and the feeling of this sort of a ...

MR. NYLAND: Yah.

Kara: movement.

MR. NYLAND: Yah. Yah. So now what is the question? Or is it simply a statement?

Kara: It's a statement because it was an unusual thing for me and I... I guess I just wanted to verify somehow the fact that it happened And...

MR. NYLAND: Well, really, if it is an experience, you don't need verification of that. At most you can ask if is that kind of an effect on me is useful.

Kara: Yes.

MR. NYLAND: And really if it is something that one should cherish or try to get away from.

Kara: Right.

MR. NYLAND: It's very useful. The more you can have it the better it will be. It indicates for yourself a certain openness that certain things in you which perhaps very seldom have been touched can then at that time give you a feeling even of joy. But of course one has fear because it is new and you don't know what it will amount to, and you don't know if it's going to overtake you and of course you turn around and you say, 'no, perhaps it is not right;it's too strong for me.' But that doesn't mean that the initial influence is quite right even if you cannot digest it all of it. It's sometimes very heavy. Heavy food. Difficult to digest. And sometimes one says 'very strong tobacco,' because a person cannot always smoke it. And when it does and a person is smoking it, it makes you get indiges-

tion. Stay away from it when it becomes a little too difficult. And try simply to reduce whatever it is as a hearing of music to just a recording of notes without trying to either determine the effect on you ~~of~~ or let it go by and take hold of you because you need not have any fear. But don't think about it, if you can. What I'm saying is very difficult because when you say'don't think about it,' one starts to think about it. ~~If~~ But don't worry, That is one thing. You need not worry at all.

Yeah.

Ed Wax: Throughout the day my mind seems to be very active. It's like one ~~pa~~ part of my mind talking to another part about some kind of nonsense. And then usually after a little while another part seems to come in and... and break that up. And then some ~~kind~~ kind of other conversation starts after that happens. It seems to me that if I'm able to keep my thoughts flowing without paying... if I'm able to keep them flowing and they don't ~~op~~ stop and become more like a daydream or ~~that~~ this kind of conversation, then I'm in a better position to Work. And ~~I would like...~~ I would like to know if... if thoughts that simply flew through if I'm able to keep them flowing through my mind if they ~~if~~ become recorded in my memory. It seems like all the thoughts are coming ~~o~~ in and then a stronger thought launches itself and turns into a little story inside my head. And then it goes until...until the other part comes in and breaks it up... stops it.

MR. NYLAND: Let's first settle the question of what you are busy with. Because if this is a state in which one allows different thoughts to take place and no particular energy of the mind is needed to see that that what you are doing requires attention, it goes over into a ... ~~another~~ a nice stage of quietly sitting and daydreaming. And there's no objection as far as that is concerned. We can talk about the condition of the body and the mind when you are dreaming, when you are daydreaming. But the question is if you are actively engaged in something that ~~has~~ is to be done, that will require part of your mental energy to direct it. So in order to do it well, the solution for that particular problem is that you concentrate much more on what you have to do. And then in the process of attending, as it were, to your business,

that (cough) - I'm sorry - that there is very little energy left that can go to this daydreaming part. That is if I have something to do and it doesn't require sufficient attention. If I have something to do which requires habitual way of behavior, then my mind is a little freer and of course there's more chance for the different thoughts to play there little particular part. So if you take a little more extreme case when I'm less and less active or need not be active and then my mind starts to talk to me. And the different sections of the mind, of course little thoughts that are formed here and there which come from my memory and come to the foreground for some reason or other may meet each other and counteract a little bit or perhaps fight but not very often really seriously, and that usually the thought that will start to predominate will be the strongest one. I don't think it is very useful in many ways simply to use the mental energy for that purpose when it doesn't lead to anything. But at same time the dynamic quality of a mind being active I think is far better than being static. So it has an advantage that it keeps the mind more or less rolling and it is the same as when you have a horse and you have to run it around once a day at least and not keep it in the stable. It is simply means that the horse has to remain active in order to keep alive. The mind can be kept alive with very little attention paying to it because it is already active as a result of sense organs. So one need not have really too many other kinds of thoughts. In itself having the thoughts there is absolutely no objection to it because it depends entirely how much energy is needed for other purposes. If the thoughts however become so predominating that it interferes with what I am doing, then there is something else. Because then I have to decide what is really required of me. If I can afford the time to sit and meditate and consider all kinds of thoughts as they come and to let them ride around as much as they wish then I become, of course, the subject that is perhaps suffering a little bit or I do not know of I really suffer. It is partly an indulging, an allowing of the mind to take its particular path and the different thoughts take all a walk together. And you're allowed that and it's quite alright, when nothing

else is important. When something is involved then it goes at the expense of that - something in my mind has to take a step and say no, no attention to be paid for ~~(to?)~~ those thoughts because I have to do something else. If the thoughts that occur in the mind are not very pleasant, and it makes me in a -- get into a different kind of a state, then I think something else has to take place. Because I -- I cannot have too many thoughts for myself that are disturbing. I cannot place them, not only that I don't like ~~them~~ it but it might make me really sick and again incapable of doing anything -- Want to turn it over?

Voice: yes.

SIDE TWO

MR. NYLAND: incapable of doing really anything worthwhile except that I want to continue to think on a particular subject. For instance, I have an invention and I try to imagine how the machinery should be put together in order to make something in this way or ~~and~~ that way and so forth. And it will not get out of my mind. It will even occupy me at times when I have to eat & I may even forget that I have to eat and when I'm there sitting at the table I'm supposed to talk a little bit to someone else all the time the thought is with me and I'm not really a good host or maybe I'm not even a good friend. And I occupy the time of someone else by being in their presence-- presence when they would like me to give me a little bit of my energy also in their direction. It's a very simple example of how something like a worry or that something that is really determining the value for yourself and it starts to occupy a tremendous place in your mind, ~~and~~ that then then usurps all of the different other little forms and pushes them in the background. In that case I think one has to do something very simple. One has to call all these kind of thoughts to a halt and tell them not to be there and in order to illustrate what is needed, something in one has to engage the mind for a different purpose. It is necessary to remain active, but the mind can be used and some

energy can go in that direction by ~~if~~ when ~~then~~ a certain section of the mind equal you might say, in mental capacity to any one of the other sections, will start to become interested in an awareness of that what is the activity of my body. If it's simply used for that kind of a purpose, it can have an effect to satisfy my mind sufficiently by taking the energy away which otherwise might ~~feel~~ cause harm. As far as that what is I -- what I am doing to have a result of objectivity, if I want to call it that way, depends entirely on the wish I have. If I don't have much of a wish, I can still set the machinery of this kind of awareness going. And it will not have much of a result and only satisfying my mind. But since it is going, and then I become interested because my mind is quieter, then I think there is an obligation that I utilize for a very definite purpose in trying to maintain an "I" - in my ~~mind~~ life. And that then I can rely on the presence of that mind, and relying on the presence of the section of ~~that~~ the mind which I call "I" to take care of all the little thoughts which otherwise might - might plague me. It's very good to talk with oneself and to let one part of the mind talk to another. But it must never go at the expense of that what is required of my being. The requirements for one's being is made up of the requirements of all three centers, and it includes even that what is the beginning of one's conscience and one's consciousness. And when there are certain things that have to be considered besides the mind and the mind starts to interfere then the mind becomes an enemy. Don't indulge too much in letting little thoughts simply take over and occupy your time and energy. They're quite useless. Most of the time it's nothing else but a repetition like many times happens in a dream that things come to the foreground which already have been recorded before, you might say, been recorded. But they have no particular value only because of the looseness of the condition of the mind in sleep allows such little thoughts to come to the foreground and then they become noticed and forwardly. But for an ordinary man it's not necessary. Because he can have enough energy flowing into him feeding his mind by means

of the sense organs and his interest which is determined by his feeling. And that then he establishes a level for himself in which the mind can stay in equilibrium and all the different demands on the mind are satisfied. And that as I say is the solution. Alright?

Len Goodman: Mr. Nyland?

MR. NYLAND: Yes. Comparé le générosité. Combat de generosité

Len Goodman: It's Len Mr. Nyland, I don't know what you just said.

MR. NYLAND: Alright. I'm guilty.

Len Goodman: Well, this afternoon after lunch I stayed away much more than usual for me... (coughing) ...so that I didn't talk anywheres near as much as I usually do. And it's become...

MR. NYLAND: Was it difficult?

Len Goodman: Yes.

MR. NYLAND: Did you think it was reasonable to try it?

Len Goodman: Yes.

MR. NYLAND: So you got something good out of it?

Len Goodman: Yes.

MR. NYLAND: Did it remind you to make attempts for to have something to be aware?

Len Goodman: Yes.

MR. NYLAND: OK. Then it's right. Then don't philosophize anymore about it. We'll One accept it as a fact of an experience which is the result of a task one has set oneself. When there is from a task as a result for oneself

(next page)

the knowledge that it has been useful and that it has produced the possibility or even the actuality of something existing of a different kind which we, of course, like to call objectivity, it is already sufficient to make that statement and simply say thank God, it is right. But don't consider it any further and don't try to define it more. It was right the way it was and leave it.

I'm always so afraid of thinking too much about things that have happened. And trying to illustrate and to put them again and again as a thought in a pigeon hole. Because then if you categorize them and then you're looking for them, you already have associations with them. And whenever anything is associated, it loses value. Any thought associated with another has to divide the amount of energy represented by each thought into two. And very often the thought is not entirely homogeneous with another thought. And then besides being of a little ~~bit of a~~ conflicting nature, it also, there is a chance that some of the energies counteract each other and disappear. You'll not indulge too much in thought when one is Working, not even when you discuss it. Only make statements which represent an experience. That's quite enough. Yah, Barbara.

Barbara Rosen: Um, I have a question about my wish. Um, it's changed in a certain way. When I verbalize it I say it doesn't come from my heart, but it comes from my head. But I only say it comes from my head because I have, I have no other way of describing it. I guess it's a kind of determination.

MR. NYLAND: Barbara, that was the same kind of question that came up was ~~going~~ on at the Guesthouse, wasn't it.

Barbara: On Thursday, yes.

MR. NYLAND: And then Eddie explained it to you. And I made reference to

it last night in order to straighten out certain things that I thought, perhaps, were not entirely clear to Eddie. But now why ask it again? Darling, it doesn't matter where the wish comes from. I say it is in my head; I say it is in my feeling. It's somewhere; it's in me. I happen to have a wish. I don't enquire any more. Maybe your grandmother in front of you. Who knows? Maybe the sound of a bird all of a sudden gave you an idea perhaps you wanted to fly away. And because of that you connected it with the possibility of objectivity. And there is the wish. Who knows where the thoughts and the feelings come from? It's extremely difficult to trace them. All I know is that they are there and when they are there, perhaps they can be used. But I don't want to find out why because I do not konw what conditions were that even created them or what were the conditions who might have been conducive to allow such a thought all of a sudden to appear. The thought many times is like a cloud. It depends entirely on the conditions in which air happens to be, laden with moisture or not. Where there's a great deal of moisture for the temperature which happens to be where the cloud is, sometimes the temperature will not allow this kind of moisture to be in the air. And then it has to come out. You might say, it crystalizes out as a cloud. Whenever that what is the condition of the air, receiving moisture, there is what is called a dew point. That is, when that is there and the temperature goes lower, then that what is moisture in the air has to come out as drops of water. That is why it is called dew, d-o-w, point.

It's exactly the same with the condition in which I am. In certain instances, there is a possibility for me to have a certain thought or a certain feeling. And it is determined by the temperature by

at which I live. If that what engages me has a high temperature, it will not allow my 'I' even to crystalize out. Because I'm so active and the conditions are so lovely that I don't want to have any thoughts of objectivity. But when my own temperature as represented by the mood in which I happen to be goes a little lower, and colder maybe, and perhaps at times even reaches a freezing point, there is a dew point in me. The dew now, not to-- not to make a joke of it, is the doing of myself. That is, I then do something regarding that what could alleviate the condition ~~of~~ in which I am. And I create that moment an 'I' because the conditions are conducive and they are overladen with that what is material from an outer world which I at that time can now digest. And as a result I have a thought of Work.

And it doesn't matter where I am in that state and what then may be affected. First my mind, maybe, because of my feelings- maybe even because of a condition of my physical body. All of ~~that I cannot control~~ that I cannot control. Only I know that I am in that kind of a state in which such a thing can take place. And when it takes place, I must know what will I do with it. But I don't start to determine, at that point, the temperature at which it happened. You understand what I mean? It is much simpler. I have a wish to Work, I Work. That counteracts immediately all kinds of philosophy about it. The reason why I start to think about it is because I don't really want to Work. I like to consider. When I have a mind and a person says, what do you think of that, and I want to take the time, or sometimes there's a little trick,

I ask, Ha, what was it you said? so that I can think about an answer. Really I'm postponing what is required. And when my mind works slowly, I find in that an excuse of not answering and even not doing. There is an even balance for a person using in language a certain rhythm of speech. There is something that is expressed by means of certain sentences, spoken in a certain way which will require, because of certain spaces in between words, a certain answer within a reasonable time belonging to the rythm of that what another person uses when he asks a question. When that time of waiting and patience is exceeded, there is something that takes place in the person who wishes an answer because he becomes a little bit disappointed.

When I am in a conversation with myself and the wish to create 'I' and I have that kind of a wish and I want to do it, that is, I feel it is necessary, the 'I' is already expecting the creation of that 'I'. Something in me is already expectant of the condition which I call objectivity. And then when I am stimulated by means of the thought and the feeling, I cannot wait so long. Because if I wait too long, the intensity of the feeling or the intensity of my thought which has produced the wish to Work has then run down. And the result is I cannot even create an 'I.' Don't lose yourself. In that way. When I have a wish, a thought, a reminder, I Work. I Work now. Because I say now is as good a time as any. My wish to Work need not wait until the right moment comes. But my psychology tells me to wait for the right psychological moment so that then there is a chance. The chance always exists because that what is the moment always is. When I say the moment is eternity it must be because eternity is omnipresent. And when the wish stikes me, it is at the moment

of the

~~a~~ realization that I want to do something. All the ingredients are there. My mind is there. ~~The~~ body is there. ~~My~~ wish is there. And the moment is there. ~~And~~ don't wait. Just make the attempt as correctly as you can, particularly when it is the moment the question of ~~a~~ at oneness, at that one moment-ness, in which that ~~which~~ is one is free from all the rest. The at one-ness at once, instant, simply means that there is no time for any consideration of that what is a thought or a feeling continuing in the sense of future or past. At one-ness means a moment. And it means the present. And simply when one says simultaneity, one uses exactly the same kind of a concept with a different kind of a word.

~~When~~ One says I have the thought. It is there. I am aware. I am reminded by the thought. Immediately I am present. Maybe that will help you ~~a~~ to get out of this ~~thing~~ state, because you think too much about it. ~~When~~ And you allow it. You must not allow it. You must tell your mind don't interfere. I have a relationship with Awareness. I don't have a relationship with my thoughts and if it happens to come up, I don't want it. What I want is an eternity in my life. I don't want anything that has to do with time.

So children, questions, questions, come.

Jerry Prince: Mr. Nyland.

MR. NYLAND: yah.

Jerry Prince: Things, ~~X~~ when things in my ordinary life are going well, I have a pride that the going well I take credit for.

MR. NYLAND: You take credit for? You take credit for?

Jerry Prince: I take credit for.

MR. NYLAND: Yah. Is it as a result of the sweat of your brow?

Jerry Prince: Well, there may have been sweat, but...

MR. NYLAND: Now the question is to what extent are you entitled to take credit. I think there are times that you are entitled to it. Only usually the credit is a little bit too much. Because it includes then that what is so called a result as if all of it is me result of you making any kind of an attempt. ~~While~~ where as many times it has nothing to do with you and still the same result can happen, you happen to be present to it. But continue whatever you want to say, Jerry.

Jerry Prince: Well then at other times ~~that~~ when things don't go well, I feel sorry for myself and wonder why they shouldn't go better.

MR. NYLAND: If it is a question of accounting, you know, I would say next time when you take the credit, don't take it so that the following time you don't have to be sorry.

Jerry Prince: Well that's more or less my question,,that it's really only a fairly rare times that I can see my life in a different perspective, where I'm only living a life and that it's an opportunity to do the will of God. And in those times I can Work and Work is good...

MR. NYLAND: Jerry, when you Work, can you think of the times you don't Work? And when you don't Work, could you think of the times you could Work? It is usually fifty-fifty. It doesn't look that way at all because when one suffers it looks much more. If you start to write up even the different things that you have and that, perhaps as a result, for which you even can claim credit, but in any event that you would like or that you could consider your possession, And you make a list of the things you don't possess. I think it is pretty much equal. Only it seems

that that what I don't possess and what I wish is much more and it occupies a great deal more time to think about it. But in reality if I start to compare them, they are things of equal value, above the line or below the line. And it is logical it has to be like that. Because if something is in the sense of a vibration, when it goes up it has to ~~go~~ come down. It is like a pendulum. It swings to the left or right, equal distances. Whenever the sun is shining on the Earth, one half is always in the dark. The other is always in light. It's always half and half.. I, myself, if the division of my time is right, I sleep in the dark and I'm up. For me the question of living, even if it is based on the three times eight making twenty-four hours, I usually end up by dreamy states enough in the time that I'm supposed to be awake , that that what I spent as energy in a sleeping state is about fifty per cent. And the rest I'm so called awake. I would not consider very much the times that you are under it. I would consider the times that you're on top of it. And then gather at that time enough energy to last you. In this climate we have a winter ~~that~~ which is not as long as the summer. And there's a long period of spring and fall. So it is not a very good indication of what is really the situation for a man on Earth, but if I take the totality of all man on Earth, there are experiences of what it is to live on the North Pole and to live in the tropics is of course matched by those who live in the semi-tropical climate at forty-five degrees latitude. And that you might say is the average state of a person. It changes when he grows up because the accent of his life is placed a little differently. But if you come really to the conclusion. it is very

often half cream and half milk.

I say I would not worry about it because I would not even give it a thought. I would just simply say, there it is again a and I'm affected. And I would apply that to all conditions, so called good or bad, or joyful or not joyful, or with a great deal of fun and a great deal of suffering. It is that condition that we know on Earth. I think it is only that the Earth has that as an experience for the Earth that we as human beings also experience it. And I don't think that Earth itself is really bothered by it, because it keeps on rotating around its own axis. And it keeps on moving around the Sun. It is that continuation which produces permanency. The reason I have in mind is to consider it in the right way, not in the wrong way. If I allow my mind to emphasize certain things and not others, I become lopsided in my thoughts. And I don't want that for myself when I want to stay in equilibrium. But effectively the fact of being in equilibrium does not mean that one or the other is eliminated. It only means that both influences affecting me are balanced within me. That's why I said a little while ago when you Work, do you remember the time when you don't, and reversely. And of course the condition of Work and not Work is not as yet fifty-fifty. So that what is the balance between unconscious life and conscious is not at all balanced at present. When I say inner life and outer life, it's tremendous accent on outer life, very little on inner. But this is exactly what I try to learn. And that then when ordinary phenomenon appear, I start to judge them already in accordance with that what I believe is a different kind of a law. And when that law belongs to objectivity and allows in an objective world the existence of subjectivity, and if in a subjective world it will allow a world

of objectivity, ~~it~~ my striving is to see that both ~~are~~ CAN stay together without interference and that one or the other will not do any harm, but are on the same side of that what I am in my wish to become. So that both , having an adverse influence on each other will be used for me as a kind of a crowbar. If properly adjusted to that what is the support and where the weight is, that at the time when the strength is applied, there is a

movement in the direction of the Sun. Try to see yourself as being propelled on Earth and having to walk on Earth and constantly towards the Sun and that your speed has to be adjusted to the speed of the ~~circu~~ circulation of the Earth-- the rotation of the Earth around the Sun--~~all~~ around its own axis. This is what we try to match. This is the real aim of always staying in the Sun. To adjust our rhythm to that what we know is of a higher nature and to consider that what is our rhythm at present, either lacking or overdoing in one way or the other until finally the regulator of Work will enable us to have a unified movement.

Tomorrow you have another day. Is there any arm up by the way? Tomorrow you have another day. Today you can consider preparation for tomorrow. You can consider each day preparation for the next. Of course you don't do it. And many times if you don't do it, you become subject to different kinds of laws. And you may have as result that the next day is much worse. How can ~~pe~~ how can one keep oneself on the right ~~(s)~~ niveau. How can you supply enough for today so that tomorrow morning there is still enough of that momentum left to start you again. And if at such a time when you wake up you could then, as it were,

propel yourself to a higher level so that ~~then~~ Then the day is started from that level there will be ~~the~~ a possibility that that level will last a little longer and will not come down to Earth too soon. The preparation of the wish is for today in order to have their fulfillment tomorrow. The question of now being exposed to the possibility of Work and to see if that Work can now make a deposit in you on which you will draw tomorrow. If you can have an account with eternity and you keep on depositing energy, maybe tomorrow you can write a check, or that what you write today as an I.O.U. will be honored tomorrow by the bank of God. Use your life whenever you can for the purpose of increasing ~~your~~ the interest in your inner life. Try to see if certain energies which are available and perhaps even might get lost in the gutter because you don't control them ~~see~~ or because you are stupid and ~~eventually suffers~~ naturally naughtless, that there is something of a will in you, a will very small, but a will which at times can tell you, not that kind of stupidity again. Because I know it. I know it so well. Why should I have to repeat it? If I repeat it, it does not give me knowledge. Just the opposite. When I repeat it, it simply prevents me from the ~~xxx~~ acquisition of new kind of knowledge. And surely I do not face myself the way I am and therefore I will not get new kind of knowledge about myself. The turning point in a man at which he makes a decision. When he stands still and he says I will go one road or another and it looks equal to him, and he comes, you might say from quite a distance and he has gone in his life ~~but~~ and he is now facing with having to make up his mind, and ~~trans~~ his heart and his feeling, and that what is ~~x~~ his body, and that what is his mind, and the mental capacities and all the warnings of well-meaning people and all the education that one

has had, and all the tendencies, and the different things that have already established momentum--momenta in oneself. All of them converge at that moment when the decision has to be made. And one is afraid. Because if you make a decision, you have to fulfill it. And it is your fear that you don't dare then because you know that maybe you will fail. And that that what you now experience may be followed by a deeper kind of an experience of having falling--fallen then to a lower level. What to do at such a time. Really to be as much in contact with what you know as light. When you are in the dark you remember the day. When you are without knowing exactly what to do, you can remember certain things of how it was. When I have to make a decision, I can remember certain times when there was a resolute and I did what I wished to do because I did it, I had to. The difficulties always come to the point of that doing and all the little considerations in one's mind or in one's feeling come and they require attention. And you want to give it because it's your own need you feel it is necessary. Small as they are, they clamor for attention within you. At what time can you say it's enough. At what time do you feel that you have given enough of it to them individually and simply say, OK, OK, I know you. Don't come present yourself all the time. I know your name. I know you backwards and forwards. I know exactly what you will tell me. Don't repeat it. It's nonsense. I know all these little things within myself. Why should I now pay attention to it when I know even where it will lead me, because in the end the little army of all these small things are going to be banded together and then there will be a terrible explosion and I will go to the depths of a mood of a stinking

state in which I will be. And I can hardly ~~extracts~~ then extricate myself when I know that I will lose interest in every thing. So why now bother me because I know what the road is that you indicate. I don't want to go there. ¶ You see whatever it is that is devilish and it comes up in the darkness and then to be reminded of something that has still a possibility and then to bring forth that kind of a will. It is the trigger of that moment that will do it. It is that, I say, triggering off a moment xx in which you change your indecision or even your no-ness into yes. That is the problem to say then yes. Because once you have said it, you are there. Then it doesn't make any difference anymore, because ~~then~~ you know then there is ~~itte~~ light. Small as it may be, a little ray, but there's not that darkness any more. You can do it two ways. You can sit in the darkness and wait until the Sun comes up. You can also say, in this darkness, even if I am blind, I Work.

¶ When one experiences times that certain things seem x to go against you, don't blame the conditions. Then only xxx you xxx can say, I happen to be there. And the necessity then to have taken that statement and to know that is the truth because you happen to be there, Not to blame yourself then what might have caused you to be there, Because it is really not comparable to any kind of will on your own part. You were driven many times quite unconsciously and you have allowed it. Your stupidity started when you knew you were going to go on that road, and allowed and then indulged in these little things that I talk about, which of course when they clammer OR and crawl together and then finally make a little heap, it's rather difficult to remove them. ¶ When you think tonight about tomorrow, try to collect that what was right today. Try to see attempts you made. Try to recollect well enough, and in

honesty not hypocrisy, but just to say simply then and then and then. Band them together. Make them recognize each other, as if at such a time when you have lived during the day that what you then recognized was an acquaintance, like, you might say, even, of an angelic appearance, or that what may have been and may have seemed to you the presence of something higher which is there. Such moments are in you as a result of that kind of an experience. When you start to collect them, each moment is then attached to the experience as you remember that. And each moment, you might say, has almost a name. And then when you now start to think about your day and you collect such moments, the thing to do is to introduce each moment to the other, and to just describe at that time this moment helped me to tell me what I WAS. And at that time another moment told me, don't be such a fool. And then a third moment, and it told me at that time, you are so conceited. And a fourth one tells me how weak you were. All of that I connect because they gave me at the time when it happened and then afterwards when I think of the day and I let the day pass by and only pick out that what is of value, it gives me an insight of my day and the attempts or perhaps even only the experiencings as happenings to me, in which there was a difference in which I felt that there was an aim. And I knew that if I only could continue with that, I would be saved. I make it now. That is, I spend the time to wish to think about it. I want to become clear in my head and in my heart about the reality of myself. And I only want that what has a permanency, because the rest is not reality. And I want to hang onto that because I know that if I do, then for me the Sun will rise. But in order to meet the Sun,

this attempt, I do not sit still in the dark. I go towards the east, because I wish to meet the Sun as soon as I possibly can.

This is Work: that I get up and am doing, facing the east, And then everything in me becomes influenced because the Sun is expected, And I know it will come because that's my belief. And then I Work as if already under the influence of the Sun, And it is strange at such a time because my saying yes, everything of the darkness at that time disappears. And I know then that by experience that I'm a child of light.

Try to utilize your evening. Don't let it dissipate. Hold on to whatever it is that you call your inner life. Don't allow it to go up in the smoke of gossip. Let it be and let it burn. And let it give you heat. Let it kindle the pirelight--pilot light within you. Try to have that what is warmth to bring up to a higher level, because heat will go away from the cold Earth. It will by vibration give you a chance even to go along with it. And I hope that during an evening like tonight you might have the chance of a panorama as if you sit on a top of a mountain and you turn around and you see that what is the past of the today. And then turning that you have the hope of the future of tomorrow. At such a time you make up your mind and your heart. And, if it is then unified, it will be possible tomorrow to have the will to live a life which belongs to a man.

Goodnight. I hope to see you tomorrow.

END TAPE

Transcribed: Corinne Mozer
Katherine Paras
Typed: Katherine Paras
Proofed: Katherine Paras
[redacted]: M. Wolfe
Proof: Billie Miller
FINAL